

Silent Meeting

A.

VVONDER

To the

WORLD;

Yet

Practised by the *APOSTLES*,

And

Owued by the *PEOPLE* of *GOD*

scornfully called

QUAKERS.

Printed in the Year, 1675.

Penelope Jane Reynolds

Born the 14th of February 1824

1824

Silent Meeting

A

Wonder to the World, &c. *of*

READER;

HAVING formerly passed through a twofold Ministry; *First*, As a Gifted man in the *National*: *Secondly*, As a *Baptist*; and now brought to wait on God in Silence, it is a Wonder to many; upon which the Lord hath led me forth to publish this Paper, and make it a free Gift unto those who desire some Satisfaction concerning *Silent Meeting*, in which I wait on God for a *Purer Ministry*, if he please to bring me unto it; or if I fall short (like *Moses*, to dye in Mount *Nebo*, *Deut. 32.49.*) and only see it afar off, his blessed Will be done.

I preaching first in the *National Ministry* for Hire, selling my Sermons at my best Market, and afterwards being took off from the Merchandizing, becoming a *Baptist*, and preaching Freely without selling, did now think my spiritual Condition to be very good; but the eternal God, who empties from Vessel to Vessel, to take away all the carnal Taste did not suffer me many Years in this Estate, who by a further Discovery of himself brought me back to Silence, that I should wait with the despised remnant, called *Quakers*.

And as one alone from the Tumult, or outside of a Wood, can easily hear the Clamours and Out-cries within; so I being come forth of the Forms and Forests of the World, unto a holy Silence, by the Power of Jesus Christ within me, could the better discern to see and view the various Sects and Forms in their Congregations, how unlike the most part were unto the true Spouse of Christ; which with a heavy Burden on my Spirit, I beheld their *Peaceable Assemblies* to appear
A 2
form:

something like *Nabuchadnezzar's* Image in the golden Head, *Dan. 2* but upon a through Observation in the Life, Fruits, and Conversation, as the Iron and Clay; barren, fruitless and empty, having the Imitations & Forms of Godliness, but denying the Power of Christ, in leading forth the Creature.

When thus, like the returning Prodigal, (*Luke 15. 17.*) I came to look on my self within, I saw how I had fed on Husks; but God (my Father) had Bread enough: And although Arts, Sciences, teaching for Hire, getting of Money, with such carnal Delights, quieted Flesh a while, as a Rattle or Pipe doth a Child for a time, without the Breast; yet now that immortal part seeing its Emptiness, and coming to the true Hunger and Thirst after Righteousness; nothing but an eternal God would satisfy, to give that Bread, Flesh, & Drink of Life, (*John 6. 51, 53.*) whereby a poor Soul may grow in Grace, and in the Knowledge of God: But those that live and depend only upon outward Forms, and visible Things, the same deceive themselves, who thereby fall short of what they imagine.

I now see that he is no true Minister of Jesus Christ, but who is led forth by his Spirit, and such we rejoyce to hear declaring the things of God: Otherwise upon meeting we sit silent with the Tongue, yet having a Heart full of Baubles, where we worship God in Spirit and in Truth; who makes our Bodies Temples *John 4. 24.* for the same Spirit; not speaking by Hear-say, and *1 Cor. 6. 16.* humane Arts, but lay all that down: when earthly Thoughts, earthly Words, and earthly Works are all laid aside, and the Temple within us is ready, the Light of Christ shining in it, and the Lord, with a further manifestation of his Love enters it by his Eternal Power; whereupon we can truly say, That the Lord's Presence is amongst us, feeding of his Flock, and making us feel the Power of an endless Life

As one must come forth of the House, which intends to see it round about, so we, in Obedience to God, being separate and come forth from the World, can the better see how the major part of the People come to their Worship as to a Market, drest *2 Cor. 6. 17.* up in their Fashions, with their Tongues in carnal Discourse, both going thither and returning back, the Eye gazing upon Vainety and Filth, the Ear ready to receive such stuff as defiles, and the Heart as an Anvil to forge within; whereby they come, not enquiring like the Spouse of Christ, *Cant. 1. 7.* or as a People to do the Work

Work of God, as a true Wife to rejoyce in her Husband; but as an Parlot that wantons and sports her self: yea, if they stay a while for their coming together, what scoffing, playing, quarreling, carnal Talk, unseemly Behaviour, and sinful Actions are taken up amongst them, woful Experience can testifie?

. And among such People I poor Wretch did once spend some time, selling them Words, which they paid for, but did not keep them; using pleasing Expressions, and speaking by Hear say (as others did) and not upon Experience from Christ within me; but by Imitation, as Players on a Stage, assume the Names, and act the Persons of Princes, Nobles, &c. but being come off and unmasked, they are no such men: yea, I was perswaded then, that Flesh must sin, and have its Lusts fulfilled, while I was in the Body, not seeing that all filthiness of Flesh and Spirit must be cleansed, or else Holiness cannot be perfected in the Fear of God; and with ^{2 Cor. 7. 1.} Comfort I write this Truth, That I have found and felt more of the Lords Presence in one Silent Meeting, then I have done in a hundred Sermons preached by me in times past, and though then I did deliver them with much Zeal, But this is,

A WONDER TO THE WORLD,

Who have given their Money for that which is not Bread; Isa. 55. 2, buying the Letter of their Priests, that chide them for sinning, yet say, They must continue Sinners while they are in this Body: telling the People, that God must do all for them and in them; yet bid the same People to get Faith, get Repentance, &c. so that the new Creation, in making a New Creature, is a Mystery unto them that are thus ignorant, ^{2 Cor. 5. 17.} which affirm, that People must live in Sin until they die; as if God had laid a Necessity upon the Creature to offend him; therefore they own no Light within, nor Power of Christ within, whereby to bring each Thought in Obedience, but rather like the *Athenians*, they ^{2 Cor. 10. v. 5.} mock at what they understand not, *Acts 17. 18.*

Take heed therefore, both you that sell Scripture-Letter for Money, and you Hearers which think you buy it; for thus *Simon* the Scribe, thought with his Money to purchase the Gift of God, but he is Deceit deceived himself, and he went without it, *Act 8. 20.* And do not think, that speaking, hearing, and reading the Scriptures sufficient.

sufficeth to make you wise unto Salvation, *2 Tim. 3. 15.* but consider how it must be *by Faith in Christ Jesus*: So except Christ in Spirit be within to work Faith and Obedience, the seeing, hearing, or reading the Letter avails little without us; for the Letter, of former Scriptures, the Scribes, Pharisees, and persecuting Priests had, who crucified Christ, as many now have the Letter also, yet to little purpose, whilst they seek to destroy the Works of the Spirit. Nor doth Christ say, That there is Eternal Life in the Scriptures, *John 5. 39.* but reproves the *Jews*, who thought so, yet would not own him who was the Substance of all.

Look therefore, by the *Light of Christ within you*, unto whom ye yield your selves in your Members to obey, as Eyes to see, Ears to hear, Tongues to speak, Hearts to think, &c. for therein you are Servants, whether in Power for doing Good, or under *Rom. 6. 13, 16.* the Devil's Power by living in Sin: and whether you live after the Flesh in the Devil's Power, or after the Spirit in God's Power, may be easily known by the Mind within of each Man and Woman; for upon what the Mind is carried with most Eagerness, Joy and Delight, in earthly things or upon heavenly things, in that Estate you are at present, of Flesh or Spirit, either for Heaven or Hell, *Rom. 8. 5, 6, 7.* Yet I advise you not to take up this or that outward Form, but to seek for that Pearl, and sell (or part with) all earthly Affections to buy or obtain it, *Mat. 13. 45.* even that Kingdom of God to be within your selves which is in the Sanctified ones; for God manifests himself in the Creature, making *Luke 17. 21.* his People *Partakers of the divine Nature*, *2 Pet. 1. 4.* causing things invisible to be understood, even his Eternal Power, &c. So that he leaves Man without Excuse, *Rom. 1. 20.* and for that Spirit which leads into these Truths we silently wait. And this was

Practised by the Apostles, Who had from Christ two distinct Commissions for going forth to preach: The first, From Christ in the Flesh before his Death, *Luke 9. 1, 10.* which lasted but a time; for although they could cast forth Devils, while it held, yet being ended, they could not do it, *Luke 9. 40.* and in this they went only to the Jews, *Mat. 10. 5.*

The second Commission was to all Nations, *Mat. 28. 19.* both to *Jews and Gentiles*; given them by a risen Christ, and confirmed by the Holy Ghost, or Christ in Spirit, about Fifty Dayes after,

Acts 2. 1.

Acts 2. 1. during which time, although they prayed, yet they did not go forth to Preach unto the People, until they had that Spirit which they were commanded to wait for, *Acts* 1. 14. *Ephes*. 1. 13. as the Seal of their Commission, *Acts* 1. 4. So they were silent, as unto Preaching, wherein they waited for that which should lead them into all Truth, *John* 16. 13. Whence note, It was not the Letter, or Christ in the Flesh, that Jesus said, should do it; but him in Spirit, who promised his Disciples to come again unto them, *John* 14. 28. *John* 16. 22. And although he came again to them after he was risen from the dead; yet in the several Promises, we may see how it was the Holy Ghost, or Christ in Spirit, should lead them into all Truth, and bring all things to Remembrance? and make them able Ministers of the Spirit, *John* 14. 26. *2 Cor.* 3. 6. And such the Holy Ghost teacheth, *Luke* 12. 12. yea, it is said, The Holy Ghost speaketh, *Mark*. 13. 11. And the Spirit speaketh in them, *Mat.* 10. 20. And what Injuries are done to them, is taken to himself, *Mat.* 25. 41.

Thus being at *Jerusalem*, All in one Place, with one Accord, (as they were commanded to wait) *Acts* 1. 4. *Acts* 2. 1. in that Silent Meeting they received what they had waited for, which made them able Ministers of the Gospel; and then *Peter* began to speak, *ver.* 14. This being the order of their second Commission, and is to hold un- to all that look for Christ's spiritual coming into their Flesh to make them able Gospel-Teachers, and their Bodies a Habitation and Temple for the same Spirit, *1 Cor.* 6. 19. *Ephes*. 2. 22. Therefore it is not Christ's spiritual Coming in another Saint's Flesh, which I feel, that gives me Comfort; but when the same Holy Ghost, even Christ in Spirit dwelleth in my Body, I then can witness it by his Eternal Power within, who is my Light and my Saviour. But this is a strong Lesson to the World, who cannot receive to know this Spirit promised to be in the Saints, *John* 14. 17. Yet this remember, that who hath not Christ in him, he is a Reprobate, *2 Cor.* 13. 5. Which Scripture-Truth, and Gospel-Practice is Owned by the People of God, scornfully called **QUAKERS**: Who coming like *Solomon* (*Eccles.* 2.) unto self-Experience, in seeing all our Joies, Pleasures, Profits, or other things delightful to the Flesh, to be but Vanity and Vexation, we become silent thereunto, not answering to obey the Lusts of the carnal Mind, but as dead to the World, that we may live unto God: Even then humane Prudence, in things of the Lord is laid in Silence, and fleshly Glory is emptied forth; leaving off to love the World, or the Things of the World (*1 John* 2. 15.) as formerly, being

being as the great Dung-Hill for the true Convert to keep under his Feet, and not magnified in his Heart; knowing that every Work and secret thing, both Good and Evil, must come to Judgment, *Ecclef. 12. 14.*

In which holy Silence, although the Tongue speaks not, yet the Spirit helpeth, *Rom. 8. 26.* which the Heart-searcher beholdeth: the Body in *Silent-Meeting* resting from labour (which is all the rest in a carnal Mans Worship) but we go further, with a Heart striving to rest from sinful Imaginations, and entering upon a true Rest in God, of which we feel, see, and taste in its Beginnings, as an Earnest of our blessed Inheritance; desiring Christ may take the *Rom. 8. 23.* whole Dominion in us, to deliver from that Boudage of Corruption, by redeeming the Body from the same, which in part is begun, and shall be finished when Christ is formed, *Gal. 4. 19.* and the Strongest takes the whole Possession; but a time we must wait for this, as at *Beth-saida's* Pool, until the Lord by his healing-Water cures his poor wounded Creatures.

In Consideration of such a Spiritual Ministry, note three Things:

1. *The work of Moses.*
2. *Of Christ in the Flesh.*
3. *Of Christ in the Spirit.*

First, *Moses* believed and obeyed, seeing things afar off, yet drank of the spiritual Rock that followed: but his Work was not to hold unto the End in a Levitical Ministry, and paying of Tythes, with material Temple-Worship, &c. for he shews how the Lord would raise him another Prophet to be heard, and who would not hearken to that Prophet (Christ Jesus) in all things, the Lord would punish, *Dent. 18. 15, 19.* of whom *Peter* and *Stephen* spake the same, *Acts 3. 22. Acts 7. 38.*

Secondly, Note Christ's Work in the Flesh, who had a Glory with God before the World was, *John 17. 5.* but now assumed a Body to satisfy for Sinners, and preached in that Body, to be the Light, for enlightening the World; to make them Saints, not as if they were such, but that they might be so: shewing how his true Disciples and Followers should forsake all to embrace him, *John 1. 9.* and they believed he was the Son of God: Yet then, (he being with them in his Flesh) they were ignorant of many things; as the Rising from the Dead, *Mark 9. 10.* and understanding of the Scriptures, *Luke 24. 45.* and of Christ's Kingdom, thinking it should be temporal

temporal in *Israel*, *Acts* 1. 6. and of his *Sufferings* before he entered into his *Glory*, after his *fleshly Manifestation*, *Luke* 24. 21, 26. Yet, *John Baptist* testified of *Christ*, yet afterwards sent to know if it was he, *Mat.* 11. 3. Neither doth *Christ* say, that then in *Flesh* he told his *Disciples* all things, or lead them into all things; but left that *Work* unto his coming in *Spirit*, *John* 16. 13. *John* 14. 16, 26. For, although in himself he had the *Spirit's Fulness*; yet to *Believers* it should not come until he was gone away in *Flesh*, *John* 16. 17. the *Vessel* of his *Body* being broken, and the *Unction* thereof, to fill many therewith: where Note, As *Moses's Ministry* was now at an *End*, so also *Christ* in *Flesh* should depart, and *Christ* in *Spirit* would come, to set up a *Ministry*, and abide with *Believers* forever, *John* 14. 16. *Heb.* 13. 8.

Thirdly, Consider *Christ's Work* in *Spirit*, which is to abide for ever; But at this the *Jews* stumbled, thinking it was in *Flesh* he should continue alwayes, and so they looked for a temporal *Kingdom*, and outward *Glory*, *John* 12. 34. as many aim at in these dayes: whereas his *Kingdom* is not of this *World*, *John* 18. 36. neither are his *Ministers* of the *Letter*, but of the *Spirit*, *2 Cor.* 3. 6. called *New Testament* (or new *Covenant*) *Ministers*, having that written in their *Hearts*, before promised, *Jer.* 31. 33. *Isa.* 54. 13. *John* 6. 45. who should not search *Authors*, *Commentaries*, *Manuscripts*, as a *Shop-Book*, for a *Sermon*; but speak from the *Power* of *Christ* within, as *Paul* did, *Gal.* 1. 16. and the *Apostles* *Act.* 2. did, having the *Word* in the *Mouth*, and in the *Heart*, *Rom.* 10. 8. For the *Scriptures* must be preach'd by the same *Spirit* that gave them forth, and not only by *human Learning*; for *Flesh* is not able to comprehend the things of *God*; and who hath not his *Spirit* is none of his, *Rom.* 8. 9. from whence we may speak boldly, That those which have not this *Spirit*, to preach from it and by it, they are none of *Christ's*: and by this *Spirit* they knew the things of *God*, who had received it, *1 Cor.* 2. 10, 12. this searcheth the deep things of *God*: So it is plain, that *True Ministers* must have *Christ* in *Spirit*, who speaks in *Spirit*, *Mat.* 10. 20, 40. And who heareth or despiseth them, is said to do it unto *Christ*, *Luke* 10. 16. Therefore we must pray *God* to send us such; for men cannot do it by calling one another *Bachelors*, and *Masters*, and *Doctors* upon *human Arts* and *Acts*: which is like that of the *Jews*, *John* 9. 44. wherein one man took *Honour* of another: And take heed lest it be with you as it was with

with Jerusalem, of whom it is not said, ye could not; but, ye would not, Luke 13. 34. A sad Condition!

And now this 22th Day of the 7th Month, the Word of the Lord came unto me, to warn all you in Power; and you National Priests (or Ministers) called Bishops, Deans, Doctors, or inferior; and you that are Hearers, Know ye, that the Lord is pleading his own Cause, and hath a strong Controversie with you; Therefore take heed what Ministry you plead for; and remember what I answered William Prynn; That there is no Gospel-Plea for Tythes, nor forced Maintenance, &c. To you that was, and this is, from the Lord's Spirit by me his Messenger.

Now as the Apostles *Silent Meeting* was in Expectation of the Spirit before promised; so God (in Scriptures) having ingaged himself, that in these latter Dayes there should be Flowings forth thereof, we silently wait for it; and whoso looks now for this promised Spirit (being a Frequenter of *Silent Meetings*) must in the Power of Jesus Christ, sincerely strive to have these three things in themselves:

1. *A Spiritual Watch.*
2. *A Spiritual Touchstone.*
3. *The Spiritual Scales.*

I say unto all, *Watch*, Mark 13. 37. For you know not when the Time of Tryal is, or when the coming of the Spirit shall be; it being as the Wind, which bloweth where it listeth, Joh. 3. 8. For Flesh loves to break out, and have its Will, and the Lusts thereof; therefore the *Spiritual Watch* must be truly kept within, to see and note what Works are in hand, and what Words are issuing forth, and what Thoughts are in thee: But those which keep not this Watch, do run hastily upon Action, and their Tongues speak unadvisedly in hasty Questions and Answers, oftentimes proceeding to Passion and Rage, like short Fits of Madness, with their Hearts wandering out after Folly, and carnal Objects; by which means many Professors break forth into Filth, yet say, *They are Souldiers of Christ*, but keep not a *Spiritual Watch* under him; so their Tongues are not bridled, nor have they learned to take heed unto their Wayes, Psal. 39. 1.

Therefore, if thou seekest to reap the pure Benefit of *Silent Meetings*; learn,

First, To come unto a *Pure Silence* in thine own Self, which is to silence all in thee that is Evil, by that Eternal Power of God; so thy

thy Tongue, Heart, and Hands shall be under the faithful *Watch*; and the Actions without in the Body, with thy Actions within of thy Mind, as *Love, Joy, Desire, &c.* will by degrees be all brought in to true Obedience. Which *Watch* keeping according to thy measure (or Talents received) Sin shall not have Dominion over thee; but thou wilt grow in Grace, and become a *Conqueror* in him that hath loved thee; Therefore remember what Christ spake to his Disciples, was also to thee and me, *Watch, Mark 13. 37.*

Secondly, When the Work, Word, or Thought is thus stay'd by the *Watch*, then bring it to the *Spiritual Touchstone* for Tryal, whether it be good or no; for oftentimes Satan and Flesh covers Vices under the Name of Virtues, and will either extenuate or lessen a Sin, or else flourish it over with some Zeal, or Pretence of Holiness, therefore we must prove and try them in the *Light of Christ*, which the Apostle sets forth by Examination and Proof of a Man's own Work, *2 Cor. 13. 5. Gal. 6. 4.* and thereby is seen what is acceptable to the Lord: For God by his Spiritual Work cometh into a Man, as a *Refiner*, to purifie; and unto what Strength and Heat the Spiritual Fire in thee is come, so is the *Melting, Trying, and Refining within*, upon the Proof of the Actions, and taking away of Dross and Filth: yea, note, in Words themselves, how sometimes they are too many, sometimes unsound and untrue, sometimes too short, in telling but half a Truth, &c. Therefore let them first be tried by the *Spiritual Touchstone*, before they proceed out of thy Mouth, whether they are pure or impure.

Thirdly, Use the *Spiritual Scales* to weigh, ponder or consider all things to be spoaken or done, before they pass from thee; for Man durst not let so many filthy Words drop from his Tongue, if first they were weighed and considered within at the Heart. *Yes* and *No*, *Yes* and *No*, must be the same as they are spoaken, and so speak the same thing intended, and pretended; for otherwise you are *Ljars*, and *Ljars are for the Lake*, to be amongst *Doggs* and *Whoremongers without*. Yet with many *Ljars* is common, who have not learned to speak the same thing intended; as if you ask them, *will you drink, will you marry, &c.* they will say *No*; yet desire them again and they will accept; so here they are *Ljars*. Some in Scoffs and Mocks, think it witty to speak a *Lye* in Jest; others being asked the Truth of a thing, will sometimes flourish and enlarge it, making the same too much or too little, as in *Proverbs 30. 31.* is said of the Ass.

and account themselves expert Dealers, and cunning Chapmen, because they can use their Tongues for Advantage; whereas they are but *Lysars* in it; and such know not what a *Spiritual Watch* meaneth: Therefore know that in all such Estates, ye are quite out of the good old Way, or Way of Truth; and remember, if any such seem Religious, yet they are not so, seeing their Tongues are unbridled, not brought to the Truth, and their Religion is vain or empty, *1am. 1. 26.* Yet because you are such, I do not say, you are damned; but declare your being captive in fleshly *Babylon*, shewing from the Spirit of God, what must be done by you, if ye are saved.

If any are in *Christ* they are *New Creatures*; and there is a *New Heaven* and a *New Earth* in them for all the Parts, Members, Faculties and Abilities are put to a new Use: The new Heart, and new Spirit is in them, so they speak and act new Things from that Law of God written in their inward parts; and such dare not vent their frothy Words, as Flesh did formerly, but now there is a killing of that; as *Paul* dyed dayly, *1Cor. 15. 31.* so the New Creature dyes dayly to Sin; he is dead as to act in Sin, but lively to Righteousness; whereas the Sinner is quick to sin, but dead and dull in the things of God. So thou shalt see the Difference of these Two Estates, betwixt Darknes and Light, when thou comest to use the *Spiritual Watch*, *Spiritual Touchstone*, and *Spiritual Scales*, according to thy Measure in the Growth of Grace, to know the Power of an endless Life within thee, working and effecting these things; and then thou mayest say, I now see what pure Silence is; yea, then thou shalt benefit by *Silent Meetings*.

And those that are come to the pure Silencing of Flesh, to bridle the Tongue, to wrestle with the spiritual Wickedness in the high place of the Heart, that each Thought may be brought into Obedience unto *Christ*, and whatsoever they act, do all to the Glory of God, such can witness the Power of *Christ* in them; and when he pleaseth to call them by his Eternal Spirit to go forth as Ministers, they can best declare what God hath revealed unto them; As the Man having the Devil's cast forth, published in *Decapolis*, how great things *Jesus* hath done for him, *Mar. 5. 20.* whereas they that preach by Hear-say, and human Study, shew, they speak not as the Spirit gives them Utterance, but with the Tongues of Flesh, from carnal Apprehensions: So that, when they preach unto the People it might be objected; *Jesus* know, *but he is silent; and he will never, bid us, Mat. 19. 15.* but

who are ye? Upon what Account would ye conjure forth Sin out of others; who have not the True Spirit your selves?

Therefore let none assume or own any other Gospel-Ministers, then those called forth by the Spirit of God, as Christ in Spirit, after his Resurrection and Ascension confirmed the same, to lead them into all Truth, and bring all things to their Remembrance, as able Ministers of the Spirit, and not of the Letter. 2 Cor. 3. 6. as Carnal Men do, who teach one another Human Learning, and then sell it for Divinity, forcing many to pay for it at a dear rate, even to spoiling of Goods, Imprisonment and Cruelty.

But some will Object their Non-Scripture Distinctions of Mediate and Immediate, Ordinary and Extraordinary, &c. saying, That although the Apostles were so called of God, yet they ordained others not so called; and so out of their carnal Inventions they undertake to consecrate or make Steeple-houses, Masse-houses, High-places, or the Tower-houses to be Churches, and to be Holy-places; and fit men by their Arts and Degrees to preach in such places, &c.

Ans^r. All their Pretences can no more make such Places Holy then a Heap of Stones; nor add any more Virtue thereby into the Pulpit then into a Tub: For God is worshipped in Spirit and Truth: Nor are true Teachers to deliver any other Doctrine then what the Apostles did: Therefore see what Qualifications they were to have, 1 Tim. 3. 2, &c.

Tit. 1. 6, &c. Now it is not Flesh and Blood that reveals this unto them, nor the Tongues of Human Learning which qualifies Men thus for the Ministry; but the same Spirit of God: Therefore it is common to see those having much human Learning to be Great Persecutors, and will not take up the Cross to follow Christ, and so cross their own Lusts, Pride, Covetousness, Envy and Filth, but give way unto it, by which means we find so many cruel Priests; for there is scarce any Persecution of Saints, but the Priests are chief Actors therein, either by instigating or acting.

Now consider Friends, it was that charged on *Thyatira*, for suffering *Jezebel*, who called her self a Prophetess, to teach and seduce the People, Rev. 2. 20. So these National Ministers call themselves Divines and Gospel Ministers, yet lead the People in Error; which we now seeing by the Light of Christ, if we do not discover, reprove and oppose them therein, God will lay the same thing to our Charge, as he did unto *Thyatira*; for now *Jesus Christ* will set up his own Ministry: And although he forbade not his Disciples to hear the Scribes

Gal. 1. 18.

Job. 4. 23, 24.

1 Tim. 1. 3.

Mat. 16. 17.

and Pharisees, *Mat. 23. 31*; when the Law Ministry was not ended; yet now having finished that Work in his Flesh, his Spiritual Ministry he hath set up to continue unto the End, and no other are we to hear. And this is the Testimony which the Lord hath call'd me to hold forth; therefore hearken unto it.

W. B.

Concerning Gathering in the Name of J E S U S.

CHrist Jesus, the *second Adam*, who came amongst the Sons of *fallen Adam*, you may see the Beginning of his setting up his Meetings, when he saith, *Where Two or Three are gathered together in my Name, I am in the midst of them*: so you see here Christ begins with a few, *Two or Three*; for there was the Gathering of the *Jews, Scribes, and Pharisees*, their *Temple and Synagogues*: and likewise there was the Gathering of the *Heathen to Diana Temple*: And all them that gathered into the Name of Jesus, came from the *Jews Synagogue and Temple*, and likewise the *Gentiles*, into the Name of Jesus; for they who are gathered in the Name of Jesus, whose Name is above every Name, and there is no Salvation by any other Name under the whole Heaven, but by the Name of Jesus, into which the Gathering is, where all know their Salvation; and so who are gathered into the Name of Jesus, are gathered into the Power and Authority: For you know, when a Tax or Assessment is gathered in the Name of the Head, or Heads of a Nation, it comes in Power and Authority, that you obey it either actively or passively.

And so who are gathered in the Name of Jesus, they are gathered in the Power, the *second Adam*, whose Power and Authority is above the Power of the *first Adam's* Sons and Daughters, by which Power and in whose Name their People are gathered: But Christ, whose Name is above every Name; and there is no Salvation by any other Name under Heaven, but by the Name of Jesus: and they that be gathered in the Name of Jesus, by the Power in which they know their Salvation, they do see there is no Salvation by any other Name under the whole Heaven, nor Gathering by which they gather; they bid *Farewell* to all other Names and Gatherings under

Heaven,

Heaven, as knowing there is no Salvation but in the Name of Jesus. And this fulfils Jacob's Prophecy, who saith, *The Law shall not depart from between Judah's Feet until Shilo come*; and the Gathering of all Nations shall be unto him: So then it is clear, if the Gathering of all Nations be unto Christ, they must forsake all that into which they were gathered; and therefore that makes all the Heads of the National Wayes to be angry, that holds them up; and therefore with such the Lamb makes War in Righteousness, going on conquering and to conquer, that he may rule whose Right it is, that he might subdue all things to himself, in whose Name all things are to be done, and in whom all People are to be gathered, whom God hath given for Salvation to the Ends of the Earth. And like wise this doth fulfil Moses's Prophecy, who said, *Like unto me will God raise up a Prophet whom in all things the People shall hear, who is the Salvation to the Ends of the Earth, to whom the Gathering of all Nations must be*: And they who be gathered in his Name, do and must hear him in all things, by whom all things were made and created, who was glorified with the Father before the World began.

G. F.

THE END.
